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THE
MYRROVR
OF MODESTIE,
wherein appeareth as in
a perfect Glasse howe the
Lorde deliuereth the innocent
from all imminent perils, and
plagueth the bloudthirstie hypo-
crites with deserued
punishments.

Shewing that the graie heades of
dooting adulterers shall not go with
peace into the graue, neither
shall the righteous be for-
saken in the daie of
trouble.

By R. G. Maister of Artes.

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Warde, dwelling at the signe of
the Talbot neere vnto Hol-
burne Conduit,

1584.



To the Gentle Readers health.

BEing requested Gentlemen of a certaine Gentlewoman whose sute I durst not denie to pen out this storie of Susanna, more largelie then it is written among the Apoccripha. I floode in a doubt whether I should denie hir request or put my selfe to your iudgements, to stande vpon so smal a tri-
fle with my freend seemed vnto his curiositie, to trouble your eares with such trash I thought was to straine to much vpon your curtesie, fearing thus to displease the one or offende the other I determined rather to abide hir brunt then to seeme ouer rashe, vntill at last shee perswaded me that to trouble your patience was but a small cracke, but to deny

To the gentle Readers health.

a Gentlewoman and my freend so reasonable a request a great discredite. To proue this hir censure was a sentence, & in this hir will stooode as a lawe, so that to feede hir fancie I haue shewed my self to be to fonde. But hoping when you weigh what a spur I had you wil wink if you spie a spot, I rest vpon this point and so bid you farewell,

(:.)

Yours to vs R. G.



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TO THE RIGHT
HONORABLE AND VER-

tuous Ladie, the Ladie MARGA-
RET, Countesse of Darbie, Robert
Greene wisheth happie health,
with increase of Honor
and vertue.



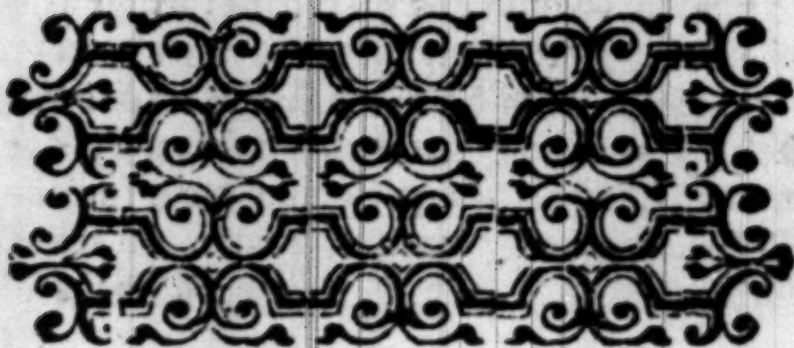
The Poet Homer (Right
Honorable and vertuous Ladie)
tooke paines to pen the trauels of
Vlisses bicause he was wise, and
I haue applyed my small skill to
leuell out the life of Susanna, bi-
cause she was chaste. He sought to
pleasure others by the shew of Vlisses wisdom, and I (if I might) to profite all by Susannas cha-
stite. Diuers followed Vlisses steps, (although they
suspected it for a fained tale) then I hope most
will treade Susannas trace, in that they knowe it an
unfeined truth. But your honor may thinke I play
like Ezops Crowe, which deckt hir selfe with others
feathers, or like the proud Poet Baryllus, which sub-
scribed his name to Virgils verses, and yet presen-
ted them to Augustus: In the behalfe therfore of this
my offence, I excuse my selfe with the answer that
Varro made, when he asked Ennius wokes to the
Emperour: I giue quoth he another mans picture,
but freshlie flourish'd with mine owne colours.
Well Dianas present was euer a bowe, bicause she
loued hunting: Pallas gift was a shield, in that she
was

The Epistle.

was valiant : and I thinke no fitter present for your
Ladiships personage, then this Mirrour of Chastite,
bicause you are vertuous. The renowne of whose
vertuous qualitties is such, and so great that your
verie foes (if you haue any) shall be forced mangle
their face to speake well whatsoeuer their spitefull
minde doe thinke. The same therefore (right hono-
rable) of this your vertuous life, and the reporte of
your Ladiships surpassing curtesie, incouraged me to
present this pamphlet to your honors protection, ho-
ping that as the goddesse Themis thankfullie ac-
cepted the frankincense, which Dew calion willinglie
offered at hir altar : So your Ladiship will vouch-
safe of my will whatsoeuer the worke be, and
take this Pamphlet in good part, though
for want of skill it be vnperfect.

Resting thus vpon your La-
diships courtesie I com-
mit your honor to the
Almightie.

Your honors most humblie to
cominand Robert Greene.





A PRINCELIE
MIRROVR OF PEERE
les modestie.



In the dayes of King
Assiages, there dwelt in
Babylon a certaine man
called Ioachim, loued par-
ticularly of ech one for his
bertue, & honored general-
lie of all men for his parentage and pro-
genie, more adorned with vertuous per-
fections, then endued with wealthe pos-
sessions, and yet counted one of the grea-
test wealth in all Babylon, so that hee
was feared of most for his riches, and re-
homed aboue all for his Justice. This
Ioachim. willing to take a wife and to
linke himselfe in the holie league of Ma-
trimonie, coueted carefullie to finde out
such a match that he might neither haue
cause to rue his chance, nor repent him of
his choice, knowing that after that knot
A. was

A Princelie mirrour

was once knit (had I wist) would come to late. He therefore sought out one Susanna, the daughter of Helchias, a man who carefullie sought to keepe the lawe, and tooke surpassing paines in the diligent instructing of his daughter, knowing that hir vertuous qualities would be a comfort to him, and a credit to hir selfe. This Susanna was indued with such exquisite beantie and exceeding vertue, as it was heard to iudge whether the pure complexion of of hir bodie, or the perfect constitution of hir minde, held the supremacie. Ioachim first noting the godlie disposition of hir parents, began to thinke, that such tree such fruit, that if the stocke were good the graft would be the better, that seldom out of a right Olive grewe a wilde branch, that the best vine beareth the best grapes, and the honestest parents the most vertuous children: then hearing the singuler report that at Babylon made of hir vertuous qualities (for he counted it y point of a wise man rather to loue by rare than like by the cie) he thought himselfe fortunate that it was his chaunce to
make

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of peerles modestie.

make so good a choise, knowing that a
pearceable woman, and of a good hart, is a
gift of the Lord, and there is nothing so
much woozth as a woman well instruc-
ted, that a shamfast and faithfull woman
is adouble grace, & there is no treasure to
be compared to hir continent mind, that
as the glittering beames of the Sunne
when it aryseth, decketh the Heauen, so
the glittering beautie of a good wise a-
dozeth the house, and that as golden
pillers doe shine vpon the sockets of sil-
uer, so doth a faire face with a vertu-
ous minde. Ioachim I saie conside-
ring this, and finding in Susanna beau-
tie to serue his fancie, and vertue to
content his heart, by the consent of
hir parentes, tooke hir to his wife, who
whiles they lyued and loued together
in fortunate prosperitie, it happened
that there were elected two of the
most aunciente of the people to bee
Iudges, such as the LORD speak-
eth of, that the iniquitie came from Ba-
bilon, and from the auncient Iudges
that seemed to rule the people. These two

A ii.

pat.

A Princelie mirrour

patterns of vnrighteousnes, and mir-
rours of mischiefe, had vnder the pens of
a coue, couered the hart of a kite, vnder
their sheepes skinnnes, hidden the bloudie
nature of a wolfe, thinking vnder the
shadowe of their graie haire, to couer
the substance of their trecherous mindes,
in a painted sheath, to hide a rustie blade,
in a siluer bel, a leaden clapper, & in their
aged complexion, most youthfull concu-
piscence, hoping their haxie heares, woulde
keepe them without blame, and their
graie heades without suspicion. Indeepe
age is a crowne of glorie, when it is a-
dozned with righteousness, but the dregs
of dishonour, when it is mingled with
mischiefe. For honorable age consisteth
not in the tearme of yeeres, nor is not
measured by the date of a mans daies,
but godlie wisdom is the graie haire
and an undefiled life is olde age. The
herbe Grace, the older it is the rancker
smell it hath, the sea Star is most blacke
being old, the older the Eagle is the more
crooked is hir bil, and the more age in wic-
ked men, the more vnrighteousnes, which
in

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of peereles modestie.

in time these two Judges tried true, for they dailie frequented the house of Ioa- chim, as also all other which had anie thing to doe in the lawe. Nowe Susanna seeking oftentimes to be solitarie, whither to muse vpon hir worldlie businesse, or to meditate vpon some heauenlic motions I know not, but it was hir custome continuallie about none to walke into hir husbandes garden, which was heard adioining to the house, and most pleasantlie situate, seeming a second paradise, for the most fruitefull trees, and flagrant flowers, that there passing curiously were planted. These two elders seeing hir dailie to passe awaie the time with walking in that pleasant plot, noting the exquisite perfection of hir bodie, and how she was adorned with most singuler gifts of nature began to fire their eies vpon the forme of hir feature, and to be snared within the fetters of lust, lasciuious concupiscence had already charmed their thoughts, and they were drunken suddenly with the dregs of filthie desire, they were scorched with the beames of hir

A.iii.

beautie

A Princelie mirror

beautie, and were enflamed towarde
hir with inordinate affection, fond fan-
cie had already giuen them the foyle,
and their aged haire yelded vnto vani-
tie, so that they tourned awaie their
minds from God, and durst not lift vpp
their eies to heauen, least it should be
a witnesse of their wickednesse, or a
corasue to their guiltie conscience, for
the remembraunce of God is a terrour
to the vnrighteous, and the sight of his
creatures is a sting to the minde of the
reprobate. These therefore feeling
their deuillish heartes to be perplexed
with such hellish passions cast of care-
lesselie the feare of G D D, from be-
fore their eies, neither remembryng
that they were Elders to giue good
example, nor Iudges of the people to
minister right, their hoarie haire could
not hale them from sinne, nor their tal-
ling conuert them from filthinesse, but
they greedilie dronke vp the dregges of
vnrighteousnesse, and carefullie busied
their braines to oppresse the simple. Yet
although they had wholie soulede them-
selues

of peereles modestie.

selues ouer to sinne, and yeldded their neckes to the yeaake of iniquitie, they durst not so much as in countenance shewe what their wicked willes did pretende. For albeit they were linked together in the league of amitie, and were such professed frændes as the consent of the one was a constraint to the other, and though they were both fettered in the snare of hir beautie, and schoched with the like flame, yet they durst not bewray their græfe, howe fondlie fancie had bewitched them, neither unfold how fleshlie desire had drawne them to disordinate lust, for the wicked is ashamed more of man than of God, and feareth to be detected of that which he careth not to commit in the sight of the almightie. While thus they stode in dread to bewraie their boating desires, they dailie watched verie diligentlie to feede their ries with the sighte of hir beautie, and to gaze on the perfection of hir bodie, neither fleeing that which bredde their owne hane, nor remembryng the counsell of the wise, who wissheth a man not to

A.iiii.

gaze

A Princelie-mirrour

gaze vpon the glittering beaultie of a wo-
man, leaſt he fall through that which is
precious in hir, nor to yeeld to the ala-
rumes of inordinate luſt, that he both
deſtroie not himſelfe, and his heritage.
This holeſome doctrine nothing cooling
their deſires, they ſtil walowed with the
ſow in their wickedneſſe, yea their ſor-
mer cuſtom in ſinning had ſo taken away
the feeling of their offence, that although
their owne conſcience draue them from
attempting openlie ſuch a fault, yet they
greedilie ſought in ſecret to commit ſo
hainous a fact, each of them carefullie
coniecturing by what meanes hee might
beſt bring to paſſe his pretended purpoſe,
ſo that the one ſaid to the other ſeing that
our buſineſſe is done, and our office dili-
gentlie executed, let vs not delaie anie
longer, but hee vs home to dinner, either
of them ſeking by this ſubtil ſhift to
ſhake off the others companie, that hee
might finde fit oportunitie to give the on-
ſet, they being therefore departed and ha-
uing taken their leaue, went home with
a flea in their eares, hauing the pricke of
laſciui

of peereles modestie.

lasciuious lust as a cōtinuall spur in their
side, neither of them taking anie rest till
they returned and met in the same place
from whence before they parted, which
sodaine and vnlookt for meeting, dꝛaue
them both into such a dumpe as they stood
amazed at this strange chaunce, vntill at
last the eldest of them burst forth into
these speeches. Brother quoth he, I can
not but both muse and maruell what
winde hath dꝛiuen you so sodeinlic into
this coast, haue you such serious businesse
with maister Ioachim, or are you pestur
red with such importunate suitours that
your returne is so speedie, but tis heard
brother to delay when the deuill dꝛiues,
or to pull backe the foote when loue or
necessitie soundes the march, I am not
such a dunce but I can deuine by a little
motion what the minde meaneth, nor so
bad a physician but I can coniecture by
the water what the patientes paine is, I
see brother by imagination what you feele
in act, and tis heard to haulc before a cree
ple. I therefore adiure you by the sacred
bond of friendship, which hath and shall
remaine

A Princelie mirrour

remaine vniolable betwixt vs, that you
(without faining) vnfold vnto me y^e cause
of your sodaine comming, swearing vnto
you by the God of our fathers, that be it
neuer so weightie, I wil be as secret as a
brother, & be it neuer so dangerous I wil
helpe thee as a friend. The other Iudge
hearing his strange salutation, made
him this answer. Brother quoth he,
I smell your fetch, but tis heard to
catch the fishe when the hooke is bare,
and yll taking of the sore when the traps
is deseried, hee that will iuggle with-
out arte, must plate his seates vnder the
boorde, least want of cunning cracke
his credite, you cannot by musing at
my speedie arrivall, and by inquiring
the cause make mee cease from marua-
ling at your so sodaine comming, and
to examine the case, for your speede is as
suspicious as my haste. But in a neede-
full matter to leaue this needelesse nice-
nesse, which bewitcheth friends, is
frivulus trusting vpon your troth, and
reposing my confidence on your profes-
sed friendship, I will freely without fain-
ning

of peereles modestie.

ning vnfolde vnto you my vnfortunate
state. I call it vnfortunate bicause I am
halfe past hope to obtaine my purpose,
and if I get that I gape for yet my grea-
test gaine shall be losse. So it is brother
that the beautie of Susanna hath so blea-
red mine eyes, and hir comelie perfection
so bewitched my senses, hir singular fea-
ture hath so fiered my fancie, and hir
swete face so fettered my freedom that
I am perplexed with a thousand contra-
rie passions, the feare of God perswades
from such wicked fondnes, but the desire
of hir beauty drines me to such wretched
follie, my conscience continuallie exhort-
eth me not to attempt such a fact, but co-
rupiscence perswadeth to persist in my
purpose, but he y is so scrupulous for the
observing of the law, shall both passe his
daies without pleasure, and yet at last be
found a sinner. I meane therfore whatso-
euer y lawe wisheth at this time to haue
mine owne will. In troth quoth the o-
ther, tis follie to couer smoke, and more
fondnesse to conceale loue, but he is most
fole of al that fereth to bewray a serious
matter

A Princelie mirrour

matter to a secret friend, knowe therfore
brother that we are both feathered of one
wing, & thy loue exceedeth not my lust, &
burnest not more than I do, Susanna is
the saint whom I doe serue and hir ex-
quisite perfection hath inchaunted me,
thy soze is my sorrowe, and the same
pain doth pinch vs both alike, as therfore
we haue one maladie, we will both haue
one medecine, and as we haue both hap-
pened on one pretence, so we will friend-
lie hazard to extaine one purpose. These
two cursed caitifes, of the sake of Cha-
naan southing one another in this deuil-
lish imagination, concluded when they
might finde hir alone, to sucke the bloude
of this innocent lambe, and with most
detestable villanie to assaile the simple
minde of this sillie Susanna. Persisting
therfore in this hellish purpose, manie
daies were not passed ere they spied fit
opportunitye (as they thought to obtaine
their desire, for the season being very hot
and the tender bodie of Susanna being
soze parched with heat, she supposing
that none of hir houlholde, much lesse a-
mie

of peereles modestie.

the stranger had bin in the garden, went
in as hir vse was with two maidens, on-
lie thinking their secretlie to washe hir-
selfe, and scing the coast cleere, and hir-
selfe solitarily said thus vnto them, bzing
me quoth she oyle and sope where with to
washe, and see that you shut the doozes
surelie. The maidens carefullie obaieng
their mistresse commande, shut the gar-
den gates, and went out themselues at
a backe doze, to set what their mistresse
had willed them, not seeing the elders bi-
cause they were hid, who no sooner sawe
the maidens gone, and Susanna a fit pray
for their filthy purpose, but they rose vp
and ran vnto hir, the one of them begin-
ning to perswade hir on this manner.
We not amazed mistresse Susanna quoth
he to see vs thus sodenlie and secretly ar-
riued, neither let our presence appale
your senses, for we come not cruellie as
as foes, but curteouslie as frānds, if our
comming be strange, the cause is as
straight, and where necessitie foresheth
there it is harde to strine against the
stream, he that seeketh no waie against
his

A Princelie mirrour

his owne will of times kicketh against
the plicke, and he that striveth to with-
stand loue hoppeth against the hil. These
things considered if we offende in being
so bound, your beantie shall beare the
blame, as the onlie cause of this enter-
prise, for to omitte all friuolous cir-
cumstances and to come to the matter, so
it is that your deuine hartes wee haue so
beene perplexed with the passions of loue,
and haue beene so deeply drownded in the
desire of your person, that there is no tor-
ment so terrible, no paine so pinching, no
woe so grieuous, as the the grieffe which
hath griped vs, since we haue burned in
loue towarde you. With therefore our
liking is such, let it be repaide againe
with loue, let our firme fandle be requi-
ted with mutuall affection, and in lieu of
our good will, consent vnto vs, and lie
with vs. That sinne which is secretlie
committed is alwaies halfe pardoned,
the liueth chaste enough that liueth
charely, the garden gates are surely shut,
no man can see vs, whereby to detect vs
of the crime. The credit which we carie

of peereles modestie.

In Babylon shall be sufficient to shew
you from shame, our office shall be a-
ble to defende you from mistrust, and
our graie haire a shield to defend you
from suspition, and by this small of-
fence, you shall both pleasure vs and pur-
chase to your selfe two such trusty friends
as you may in all duetifull service
commaunde. Susanna hearing this sub-
till serpent to breath out such brutishe
reasons, wondered to see two of their
calling so blinded with the bale of las-
civious lusts, as to blaspheme so ditch-
lishlie against there owne conscience,
insomuch that for a good space she stode
astonished, untill at last gathering hir
wittes together, she burst forth into
these speeches. **T**is a saieing quoth
she, not so common as true, that who
so sinneth against his conscience sinne-
th against his owne soule, and he that
knoweth the Lawe and wilfullie diso-
beieth it, deserueth manie stripes, which
sacred sentence I wyshe you to con-
sider, and no doubt it will be a sufficient
cooling

A Princelie mirrour

cooling carde to your inordinate desire.
Hath God placed y^e u as Judges ouer
his people, to punish sinne, and will you
maintaine wickednes? Is it your office
to vpholde the lawe and will you destroy
it? Maie are you comanded to cut of this
sin with death, & yet will you perswade
a woman to defile hir husbandes bed? Is
it your dutie to b;ine vs frō all vncleane
lust and will you seeke to draw a daugh-
ter of Iuda to such follie? Is this the of-
fice of a Judge, or becometh such vnclean
thoughts, the minde of an elder? Doe the
sommmons of death appeere in your graie
head, and yet fleshlie desire raine in the
hart? Doth your old age import a cleare
conscience, and is your inwarde minde
fraught with concupiscence? Are you stil
yoong in vertue, and olde in vice? Oh
howe pleasant a thing it is when gray
headed men minister iudgement, and
the Cloets can giue good counsaile, but
howe perillous a thing is it for the Ruler
to be vnrightrous, and the Judge of the
people to delight in sinne, such a man shal
haue coales heaped vpon his head, and the
w;ath

15
of peereles modestie.

Wrath of the Lorde shall consume his heritage. Three sortes of men the Lorde hateth, and he vtterlie abhorreth the life of them, a pꝛoude man that is pꝛoude, a rich man that is a lyar, and an old adulterer, that doateth and is vnchast. Hath not God with his owne finger set downe that who so comitteth adulterie shall die the death, and will you wilfullie despise the Lorde by neglecting his cōmaundements, haue you so solde your selues vnto sinne, and sworne to worke wickednesse, that you will prefer fading pleasure before lasting paine, and so; the fulfilling of your filthy lust purchase parpetual damnation. But put case I were so carelesse of mine honoꝛ and honestie, as to condescende to your request, should not euen your selues be witnesses against my coꝛrupt conscience, woulde not mine owne works crie out foꝛ vengeance, to plague my wickednes, yes no doubt, after you had glutted your fantasie with the loathsomnesse of the sin, and the spirit of God had toucht your hart with the picke of the offence, you would both detest me as a mirrour of im-

B.

modestie,

A Princelie mirrour

modestie and account me for ever as a common harlot, for the Lord suffreth not the wicked to go unrewarded. She saith the wise man that is not continent but common in his love, and yeeldeth that which is proper to his husbande into the possession of a stranger, disobeieth the lawe, maketh breach of his plighted faith, and lastlie plaieeth the whore in most hellish adulterie, his children shall not take roote, nor his branches shall bring forth no fruite, his name shall be spotted with infamie, and his discredite shall not quight be forgotten. And shall I then knowing this wilfullie worke mine owne woe, shall I repaye the troth my husbande reposeth in me, with such treacherie, shall I requite his love with such disloyaltie, shall such guilefull discourtesie be a guerdon for his unfained good will, no the feare of God is a fortresse unto me against such follie, the love I beare to my husbande is a shielde to fence mee from such shamelesse fantasie, and the care of mine owne honour is a conserue against such filthy concupiscence. *Wher-*
as

of peereles modestie.

as you saie that the sinne which secretly
is committed is halfe pardoned, and that
the liueth Caste: which liueth Cautē, that
the gates are shut, that no man can espie
our follie, and that the place is so secret
that the offence cannot be p̄iudiciall to
my good name. I answered, that I more
esteeme the w̄rath of God than the words
of men, and I dread more to commit such
a deuillish fact before the sight of the al-
mightie, then before the eyes of all the
worlde, man iudgeth but the bodie, but
God the soule, the one being but a small
pinch, the other a perpetuall paine. He
(saith the wylse man that breaketh
wedlocke and thinketh thus in hys
heart, who seeth mee, the mistie clouds
haue couered mee, and I am compassed
about with a clowdie darkenesse, my
offence shall not bee an obiect vnto a-
nie mans eyes, neither can anie man
discerne my dooinges, I am secretly
closed within the walles, whom none
I feare, and as for the **L O R D**
he is mercifull, and will not remember
anie mans sinnes, hee is slowe vnto
B.ii. w̄rath,

A Princelie mirrour

woꝛath, and pꝛomiseſh ſpꝛedilie to pardon
the faults of the wicked. Such a one that
feareth moꝛe the eye of a moꝛtall man,
than the ſight of an immoꝛtall God, and
knoweth not that the eies of the Loꝛd is
ten thousand times bꝛighter than the glit-
tering beames of the ſunne, beholding the
verie thoughts of men, and ſearching the
hart and the raines, the ſame man ſhall
bee puniſhed with earthlie plagues and
hellish toꝛments, he ſhall ſodainelie be
taken in his owne trappe, and he ſhal ſal
before the face of euerie man, bicauſe hee
pꝛeferred his owne pleaſure before the
feare of the Loꝛde. But alas it is vnſite
foꝛ the yong ſawne to lead the old bucke,
foꝛ a blind man to be a guido to him which
hath his ſight, noꝛ maꝛte foꝛ a ſcelie ſimple
woman to inſtruct the Elders and Jud-
ges of the people, is it my part to exhoꝛt
you vnto vertue, oꝛ rather is it not your
dutie to perſwade me from vice, but I
hope this pꝛoffer is but to make a triall of
mine honeſtie, and to liſt out my ſecret
intent, if otherwiſe, your wils and your
woꝛdes be a like, ceaſe your ſute, foꝛ you
may

of peereles modestie.

may wel gape, but neuer gaine you looke
for.

The Judges hearing ſælie Susanna
thus cunninglie to confute their deuiliſh
concluſions, ſeeing ſhe had inſtinged their
reaſons, by the power of the law thought
to weſt hir vpon a higher pin, and to lay
ſuch a blot in hir way as ſhe ſhoulde hard-
lie wipe out. For although they knewe
ſhe did rightlie reſell their frantike follie,
and perfectlie perceiue hir godlie counſel
was a cooling carde to their inordinate
deſires, yet they were ſo blinded with the
hale of laſcious vanitie, and ſo dimmed
with the cloud of concupiſcence, that the
feare of God was of no force to hale them
from this helliſh follie, but that the other
Elder gaue Susanna this ſharpe and wic-
ked anſwere.

Susanna quoth he, Helias counſell did
litle pꝛeuaille to perſwade Ahab from en-
ioieng the vineyarde of Naboth, but that
he both obtained his deſire, and rewar-
ded ſuch an obſtinate ſubiect with cruell
death. Barſabe could not withholde
Dauid both from ſacking hir honoz and

B.iii.

honestie

A Princelie mirrour

honestie and also from murdering cruelly hir loving husbände Vrias, neither shall these painted speeches preuaile against our pretended purpose, for he is a colwarde that yeeldeth at the first shotte, and he not woorthie to weare the budde of beautie that is daunted with the first deniall, we haue the tree in our hande, and meane to enioie the fruite we haue beaten the bushe, and will not now let the birdes escape, and seeing we haue you here alone, your stearne looks shall stande for no sterling, but if you consent be assured of two trustie friends if not hope for no other hap but death for your deniall. It is a saleng not so common as true, that a womans chiefe treasure is hir good name, and that she which hath crackt hir credite is halfe hanged, for death cutteth off all miseries, but infamie is the beginning of all sorowes. With then loathsome discredit is worse then losse of life, assure thy selfe if thou denie vs, we will beate thee with the rodde, for wee both will witnesse against thee, that we toke thee committing

of peereles modestie,

committing adulterie with a yong man
and that the moze couertlie to cloake thy
whoredome thou didst secretlie sende a-
waie thy maides, that so thou mightest
enioy thy pleasure, and they not espie thy
practise. Our office and authoritie, our
age and honor shall suffice to witnes our
wordes to be true, so that thou shalt pur-
chase to thy freends and thy fame perpe-
tuall discredite, and to thy bodie without
pardon, a most pinching and shamefull
death, seeing therefore by consent thou
shalt still keepe the report of thy chasti-
tie, and by discredite thou shalt reape
death and discredite, shewe thy selfe a
wise woman, and of two evils chose the
best.

Susanna hearing the mischeuous pre-
sence of these subtrill serpentes and see-
ing that they had so laide the traine
that she coulde no waie escape the
trappes but either she must incur the
daunger of the bodie, or the destructi-
on of the soule, was perplexed with such
doubtfull passions, and cumbered with
such carefull thoughts that she burst
13 iiii, 1002th

A Princelie mirrour

floweth into trickling teares, sorrowfull sighes, and wofull wailings, which poore soule shæ blubbed forth in this wise.

Alas quoth she most vilde and vniust wretches, is the feare of God so far from your minds, as you seeke not only to sack mine honoꝝ, but to suck my blud, is it not iniurie inough in that you couet to spoile mine honestie, but that you long to spill my life, hath this sweete loue you pretend such bitter taste, is this the fruite of your fained fanſie, no doubt the cause must be pernicious when the effect is so pestilent, flatter not your selues in this your folly, noꝝ sooth not your selues in your sinnes, for there is a God that seeth and will reuenge, and hath promised that who so bindeth two sinnes together, shall not bee unpunished in the one. But alas what auaileth it to talke of wisdom to the soles, or of the wrath of God to a wilfull reprobate. The charmer charme he neuer so wiselie charmes in vaine if the Adder bee deafe, and the wise casteth stones against the winde, that seeketh to draw the wicked from his follie. Let me therfore poore soule

of peereles modestie.

Soule moze narrowly consider mine owne
case, I am alas perplexed with diuers
doubtfull passions and græuous troubles
assaileth me on euerie side, if I commit
this crime, though neuer so secretlie, yet
the eies of the Lorde seeth the verie in-
warde thoughts, and mine owne consci-
ence shall continuallie be a witnesse a-
gainst me of this wickednes, the reward
of sinne is death, then what other hap
can I hope for, but perpetual damnation
if I doe this wicked dedde, sith the Lorde
himselſe hath promised to be a swift wit-
nesse against all wilfull adulterers. And
if I consent not vnto these vnrighteous
Iudges I am like to be vniustlie accused
of the like crime, so that both I shall
suffer death without cause, & yet (which
is most græfe, not die without shame. By
this meanes what dishonour shal I bring
to my parents, what discredite to my hus-
bande, and what infamie to my selfe and
my feeble children. The hoarie haires of
my father Helchias shall be brought with
sorrowe vnto the graue, Iachim shall be
ashamed to shewe his face in the streets
of

A Princelie mirrour

of the cittie and my pooze babes shall be counted as the seede of an harlot, and yet alas I my selfe altogether sacklesse, why my secret offence shall pzeuent all this open shame, the Lorde is slow to wꝛath, and his mercie excēdeth all his works, he wilsheth not the death of a sinner, and hartie repentance pacifieth his displeasure. But O vile wꝛetch that I am, why do I thus blaspheme against the Lord & his law, why do I breath out these hellish speeches, can I say I wil repent at my pleasure, or shall I therefore sin in hope bicause the Lord is merciful. No, no, it is better for me to fall into your hands, and not commit the offence then to sin in the sight of the Lord, shall I not rather feare God than man, & dread him more that killeth both bodie & soule, than him y^e hath power but to kil the bodie only, yet his feare shall be my defence. And with that she cried with a loud voice and the two Elders cried out against hir and the one of them ran and opened the gate, y^e more to verifie their vild intent. Now when the seruants hard the cry in
the

of peercles modestie,

the garden, they hastily rushed in at the
 backe dooze, to see what violence was of-
 fered to their mistres. But when y^e El-
 ders had declared the matter vnto them
 y^e seruants were gretly ashamed for such
 an infamous report had neuer bin bru-
 ted of Susanna: the fame of this heinous
 fact being spzed throughout all Babilon
 euery man began diuersly to coniecture
 as fantasie led them, hir friends sorrowing
 suspected y^e canckred minds of y^e cruel iud-
 ges, hir foes laughing said y^e dissembled
 holines was dooble sin, & that the holiest
 countenance hath not alwaies y^e honestest
 conscience both friend & foe, notwithstanding
 wondring, at the strange chaunce.
 Well as y^e nature of man is desirous of
 noueltie, so on the morow after y^e people
 flocked to Ioachims house, to heare this
 case thzoghly canuased & thither came the
 two Elders also, having their mindes
 fraught with furie and their harts full of
 hate, mischionouslie imagining against
 Susanna to put hir to deth. They therfore
 commanded presently befoze al the peo-
 ple to sende for Susanna the daughter of
 Helchias Ioachims wife & immediatly
 they

A Princelie mirrour

they sent for hir who came accompanied with hir father and mother, hir children and all hir kinred. The Judges seeing Susanna to be come, and that she had hir face couered with a bale, commaunded presentlie to vncouer hir face, that so they might satiffie their filthie lust with the sight of hir beautie, and feede their dotting fanſie with the glistering helwe of hir diuine ſeature. The people nowe more narrowly noting hir exquisite perfection, and ſingular beautie taking pittie of hir miſhap ſorrowed and wept. But the two Elders ſtood vp in the middeſt of the aſſembly, and laicng their hande vppon Susannas heade, which powred forth teares, and heaued vp hir eies towards heauen, for hir heart truſted in the Lord, began their tale of this manner.

We are ſorie quoth they that wee haue cauſe this daie to accuſe Susanna the daughter of Helchias, and wife of our friende Ioachim, neither would we willingly be witneſſe againſt hir, if our own conſcience did not compell vs to beare a true testiſmonie, we are Judges & Elders
of

of peereles modestie.

of the people, appointed by God and chosen by the multitude and constrained by the lawe to haue no respect of persons, but to doe iustice vnto all men, neither to be parcial to our frendes, noz enuious to our foe, but with the ballance of equitie to measure euerie man according to his meritt, and with the sworde of iustice to upholde vertue, and to beate downe vice. This considered we are diuened of fozte to be wzaie a hainous offence, which this Susanna hath committed as followeth. We both hauing occasion secretlie to consult of weightie affaires, and often frequenting the house of our frend Ioachim coueting solitarely to confer of our secret businesse, thought it best (as our custome before had bene) to walke in the garden: where we had not walked longe but Susanna came in accompanied with two of hir maides, whom presentlie she sent awaie from hir, most surelie shutting the garden gates, and they were no sooner gone, but a yong man which had secretlie hid himselfe in the garden came vnto hir, and laie with hir, we standing in a
corner.

A Princelie mirrour

corner, and seing this wickednes were
astonished to see such a straunge facte,
& remembzing what report was spread
abrod of Susannas chastity stood in doubt
whither we dreamed of such a deede or
no, but at last we hastilie ranne vnto
them, and sawe them as they were
together, willing therefore such wic-
kednesse shoulde not be unpunished, nor
that such adulterous wretches shoulde
escape without the penaltie of the law,
assayed to take this yongue man, that
he might haue tasted of the tormentes
due for such an offence, but hee was
stronger than we, and in despite of
vs he opened the gate, and leaped out,
well although he had escaped our hands
yet wee laide fast holde vpon Susanna,
and demaunded of hir what the yongue
man was, of what tribe and what
was his name, but shee held hir peace
and saide nothing. Thus quoth they
haue you hearde this hainous crime
wherevnto we are witnesses, sorrow-
ing that such sinne shoulde be founde in
Israel,

of peereles modestie.

Israel, and especiallie in the childe of so honest a father, & in the wife of so honest a husband. The Judges hauing finished this their forged tale, the people gaue credite to their words and beleued them as they that were Judges and Elders of y^e people thinking that such subtil shifts coulde neuer lie hid in such simple age, that such hoarie hairees would neuer deuise such diuelish practises, & vpon their credit they condemned hir to death. Susanna hearing the fatall dome pronounced against hir by these vniust Judges, cried out vnto the Lorde with a loude voice and saide.

¶ God which seest the secrets of al heartes, and knowest all things befoze they come to passe, which descriest the verie inwarde thoughts, and triest the hearte and the reines, thou knowest that bicause I woulde not consent vnto the filthie luste of these dooting leachers, nor agree by defyling my husbandes bedde, to fulfill their fleshlye desyes, that they haue slaundersed mee with that crime whereof I

A Princelie mirrour

was neuer guiltie that they haue vniust-
lie accused of that fault, whereas not so
much as in thought I committed such a
fact, they haue to satisfie their malicious
mindss without cause inuented this fall
crime, I confesse my selfe, O Lord to be a
most greuous offender, but not in this
fault to deserue deth but not for this deed.
Heare then, O Lord my praier, and let
the innocencie of my case pleade before
thy maiestie, if it be thy wil preuent their
practises, confound their counsailes, and
let them which haue digged the pit for o-
thers fall into the snares themselves.
Thou hast neuer O Lord yet left the in-
nocent without helpe, but hast deliuered
them which feare thee from all aduersitie,
thou didst deliuer Ioseph from the hands
of his brethren which sought to spill his
bloud, and didest preuent the practises of
Saul, which pretended to slay his ser-
uant David, Elizeus being besieged
within Dothan was not onlie freed from
his foes, but also garded about with a
troupe of holie Angels. Elias was pre-
serued from the crueltie of Iesabel, and
with

of peereles modestie.

sed with Ravens, nay who hath trusted
in thy mercy, which hath come to mishap?
or who hath put his hope in thee which
hath suffered harme? **O** **L**ord if it be
thy wil thou canst disclose the deuises of
these doating Judges, and vnfold the sel-
le of the false witnesses, helpe then **O**
Lord for in thee is my hope. The people
hearing the solcme protestation of so
rowfull Susanna; thought she had spoken
these wordes to excuse hir fault, but not
that she was guiltlesse of the fact, giuing
more credit to the reuerende age of the
Judges, then to the yong yeres of a sim-
ple woman, supposing that hir speech was
more of custome to cloake hir follie then
of conscience to cleare hir of that crime,
and therefore they led hir to the place of
execution. But the **L**ord who neuer lea-
ueth them in distresse that put their trust
in him heard hir voice, and raised vp the
the holie spirit of a yoong childe whose
name was Daniell, who seeing Susanna
carried by hir false accusers to be put to
death, cried with a lowde voice from the
bloud of this woman. Then al the people

E

asto.

A Princelie mirrour

astonished at this strange crie, and amazed at the wordes of this young child turning towarde him saide, what meane these wordes that thou hast spoken, then Daniel imbouldened by the spirit of God, made this answere.

Are you such fooles O ye Israelites, quoth he, that you wil confirme the cause before you haue discusst the case or a supposed truch without sufficient triall, or condemne anie person without due prooffe, will you accept the witnesses of any man touching life before you haue sifted him by secret examination, know ye you not how that partie is sene condemned whose death the Judges do conspire, and where the Elders do beare euill will or seeke reuenge, there the innocent is euer oppressed, for the weakest (as the old prouerbe saith) is alwaies thrust to the wall. Will you admit him which is an accuser, to be a condemner, what iustice can there be then, in iudgement shall he which cometh in as plainetiffe determine the defendants doubts, who then will looke for equitie, if the witness will.

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of peereles modestie.

will and worde may stande for a lawe
without contradiction, then right shall be
wrested according to the wishe of enerie
wilfull wretch. No let him which is an
Elder of the people, and cometh in to
be a witness, not be a Judge also, least
the innocent perish, and true Justice be
perverted, which now we see sonde Isra-
lites yee shall trie by experience, for yee
haue suffered these vnjust Judges to con-
demne a daughter of Israell without
cause, and haue let them beene wicked
witnesses to betraye the innocent bloud.
The sentence pronounced against Su-
sanna is vnjust, and the witness of the
Iudges is deuillish perurie, therefore
returne to iudgement, and the Lord
will disclose who rightlie deserveth the
the death. The people hearing this
toured againe in all haste and the El-
ders saide thus vnto him. Since it
hath pleased G D quoth they that
there is wisdom founde in thy lippes,
and vnderstanding in thine hearte,
and that thou hast knowledge gi-
uen thee from aboue to searche out
c.ii. that

A Princelie mirrour

that which hath bene hidden from vs al-
come sit downe amongst vs, and execute
the office of an Elder that through thee
the iustice of God may be made manifest
in rewarding the wicked, and defending
the innocent. Then saide Daniell vnto
them, put these two aside one from ano-
ther, and I will examine them, so when
they were seprated, he called one of
them to whom he vttered these words.

It is a saying quoth he not so common
as true, that he which looketh continually
on the Sunne, shall at last be blind, that
who so handleth pitch must needs be defil-
led therewith, the tree that abideth so many
blastes, at last falleth by the carpenters
axe, the birde that striketh at euery stale
cannot long escape the snare, so long go-
eth the pitcher to the brouke, that at laste
it comes broken home, and he that secure-
lie swimmeth in sinne, shall surelie bee
drownded in iniquitie, who so bindeth two
annes together shall neuer be vnreuen-
ged in the one, and he that delighteth to
offende in youth, shall no doubt feele the
punishment in age, the pouerbe is olde,
and

of peerles modestie.

and yet verie true, Quod defertur non aufertur, Though God for a time suffer a man safelie to wallow in his own wickednesse, and to saie vnto his soule, Tush the Lorde regardeth not the waie of sinners, nor suspecteth not the misdoedes of men, he is slow to wraath, and prone to pittie, yet at last the Lorde loketh downe from heauen, and reuengeth all his sins with a greuous plague, yea he rooteth him out from the face of the earth, and his place is no moze seene. Consider this then thou miserable caitife, who hast gathered thy treasure with iniquitie, and builded vp thine house with sinne, that wert in thy youth addicted vnto vanitie, and art nowe wahren olde in vice, how those sins which in thy yong yeres thou didst commit secretlie are now in thy hoarie age revealed openlie, yea the Lorde hath deferred his punishment, that his mercie may seme the moze, and thy sinne the greater. He that hath the droppe drinke while he burleth, and yet not satisfied, the Leach hath two daughters that neuer crieth enough: he that is stung with the

C.iii.

serpent

A Princelie mirror

serpent Dipsas burneth, but can neuer be cooled, and who is so inflamed with sinne which thirsteth continuallie after wickednesse, vntill he hath supped the dregs of Gods displeasure to his own destruction, which now is verified in thee, for thou hast pronounced false iudgments and hast condemned the innocent, thou hast taken bribes to peruert iustice, and thou hast weighed the lawe in a false balance, but the Lord shall sende vpon thee cursing, trouble, and shame in all that which thou settest thy hande to doe, vntill thou be destroyed and perish quickelie, because of the wickednesse of thy workes, wherein thou hast forsaken him, for thou art commaunded not to ouerthrowe the poore in his sute, but to defende the cause of the needie. It is the due of a Iudge to keepe him far from a false matter, and to measure all things in the ballance of equitie, and not to deale vniustlie with the innocent and righteous, but to heare the plaint of the poore, least the Lords take their cause in hande, and consume him in his heauie displeasure.

But

of peereles modestie;

But thou who from thy youth hast
sworne to doe wickedlie, hast let the
guiltie go free, and borne false witnesse
against the sacklesse soule, and hast e-
uer perverted the seate of iudgement:
Well if thou hast seene Sufanna com-
mit this heinous crime, and defile the
bed of hir husbände, if thou hast taken
hir in adulterie, and seene hir in the
verie acte, tell mee vnder what tree
thou diddest see them commit the of-
fence. The Judge answered vnder a
Lentiske tree. Then saide Daniell
verilie thou hast lied against thine owne
life, thou hast in betraieing the inno-
cent blasphemed against G D D, of-
fended in bearing false witnesse, and
soulde thy soule to Sathan by commit-
ting wilfull periuire, so that the An-
gell of G D D hath receiued the sen-
tence to cut thee in two.

Daniell had no sooner vttered these
wordes, but the people presentlie put
him aside, and brought forth the other
to whome Daniell vttered these bitter
speeches.

A Princelie mirrour

W thou cursed seede of Canaan quoth
he, and not of Iuda, who hast bene nursed
vp in sinne, and nouised vp in wickednes,
the glittering heue of beautie hath blind-
ded thee, & lasciuious lust hath bewitched
thy hart, sound fancie hath giuen thee the
foie, and fleshlic desire hath charmed thy
affection, thou hast spent the youth in
follie and nowe meanest to ende thine
age in wickednes. But as it is impossible
for a foole to scape without reproch, so as
hardest is for a wilfull sinner to escape
without reuenge. Dost thou not knowe
that the lawe forbiddeth adultrie, and yet
wilt thou entise a daughter of Iuda to
such follie, naie art thou not driuen by
dutie to rewarde this sinne with death,
and yet wilt thou perswade the innocent
to such a deuillish deede. Is the feare of
God so far from thine eies, as thou wilt
willinglie worke such wickednes, hast
thou so small regarde to the lawe as thou
wilt suffer thy hart to be subuerted by
lust. The Lawe so abhorreth this crime,
as he killeth the Lions for committing
this fact, the Snake neuer medleth but
with

of peereles modestie.

With his mate, nay the stone Ialant will
 not be worne on the finger of an adulter-
 rer, neither will the Oliue tree growe if
 it be planted by him that leadeth his life
 in vnlawfull lustes, and wilt thou vild
 wretch shewe thy selfe more carelesse in
 this crime then brute beastes, moreckles
 then vnreasonable cretures, more sauage
 then sencelesse stones, yea far lesse in vir-
 tue than a man, and far more in vice then
 a beast, the Lord shall looke downe from
 heauen vpon this thy lewdnesse, & crosse
 thee with such a græuous curse, as y thou shalt
 be rooted out from among the people. Is
 thy minde so mislead with ingratitude, or
 art thou so deuoid of humanitie as thou
 wilt repaie the good will that Ioachim
 sheweth thee, with such guilefull treache-
 rie, is thy conscience such as to requighe
 his curtesie with wilfull crueltie, hath he
 fostered thee as a frend, and wilt thou a-
 buse him as a foe, hath he wisht thy blisse
 and wilt thou worke his bane, hath hee
 sought thy weale, and wilt thou lake his
 woe, wilt thou without cause accuse his
 wife of adulterie, because she would not
 stope

A Princelie mirrour

keepe to thy lure, if this be the duty of a Judge, or the deuotion of an Elder, let all Babilon iudge.

But perhappes thou wilt saie these wordes are winde, and this long parle tendes little to the purpose, that thou art greatlie abused, for reprehending of sinne to be so roughlie reprimed, well if it be so that thou hast weighed thy frends case in the ballance of equitie, & hast had such a zeale to the executing of thine office, that no force of frendship coulde preuaile to peruerter true Justice but that thou hast of a clere conscience accused Susanna of this filthie fact. Tell me vnder what tree diddest thou see them commit this crime.

The Judge although that hee had wrongfullie sought to oppresse the guiltlesse person, yet he neuer shooke from his purpose, but boldlie answered vnder a myrtle tree.

Daniell hearing this doating leacher to make so loud a lie answered. Art thou so sencelesse quoth he, to suppose that although thou canst keepe thy same secret
from

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of peercles modestie.

from men, yet thou canst hide it from
God, who not onelie knoweth the deede
but seeth the verie inward thought. No
fo; although thou hast hitherto coue-
red the substance of vice with the vale
of vertue, and hast cloaked thine ini-
quitie with the visour of equitie, yet
the **L O R D E** willing to vnrip vp
this thy follie, hath now discovered
thy dooings, yea thou art fallen into
the pit which thou hast prepared fo; o-
thers, thou art taken in thine owne
trappe, and snared in the nette which
thou didst late to intangle the innocent,
yea thou hast lye against thine owne
heade, and the Angell of **G O D** wat-
teth with the sworde to cutte thee in
two.

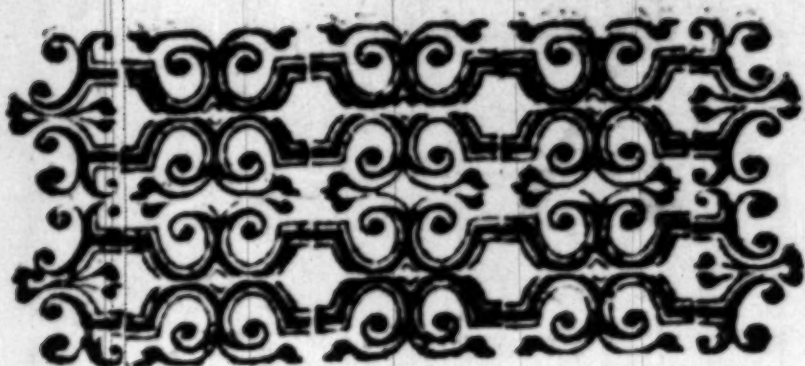
With that all the whole multi-
tude hearing howe the Elders were
trapped in their owne talke, and that
the **L O R D E** had mightilie wrought
by the meanes of a childe to discover
the hellishe practise cried out with a
loude voice, and praised God that sa-
ueth them which put their trust in him,
yea

A Princelie mirrour

reascining that Daniell had conuicted the Elders of false witness by their owne mouth, according to the lawe of Moyses, the people dealt with them as they sought to deal with Susanna, for the Lord hath promised that a false witness shall not be unpunished, and he that speaketh lies shall perish, so they were put to death, and the innocent blood was saved the same daie.

Helchias and his wife seeing that their daughter was by the power of God preserved from the wicked pretence of these vniuersall Judges, and Ioachim hir husband hearing his wife cleared of this crime, yea al hir kindred seeing y there was no dishonestie found in hir, but that she was without spot, and their stock unstained: They all praised God, that the innocent lambe was deliuered, and the faithfull hypocrites so fitly detected. And from that daie forth Daniell was in great reputation amongst all the people.

FINIS.



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